

SERMONS PREACHED

BY

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Minister of the

GOSPEL

AT

FINNICK,

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T W O

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Mat. 14. v. 24, 25, 26.

But the Ship was now in the midst of the Sea, tossed with waves: for the wind was contrary.

And in the fourth watch of the night, Jesus went unto them, walking on the Sea.

And when the Disciples saw him walking on the Sea, they were troubled, saying, It is a Spirit; and they cried out for fear.

HAVING spoke before from these words, we come now to a fourth Doctrine; which is, That altho Christ seem to be far distant from his People under their Tryals, yet he notices them in a particular way. He saw them toiling and rowing, as *Mark* hath it, and yet he was in Prayer all the time. For clearing of this point I shall first shew, what way Christ notices the Tryals of his People: and why he doth so. Sec-

condly; what his noticing of his People in the Tryals, doth say to them. And thirdly, what the Tryals wherein Christ doth most notice his People.

For the first, he notices the Tryals of his People, in that he hath foreordained them in his eternal Council: Nothing ever befell his People but what was decreed from everlasting. And at time he so orders them, that they fall out for the fultable exercise of his People, according to the several Cases, and keeps his eye on them therein. 2. He hath not only a permissive, but an active Hand in setting all the Instruments of the Tryals on foot, whether they be Devils, or Men, or Winds, or Storms. He sifted the house of Israel as Corn is sifted in a Sieve, yet so as not one grain is lost. 3. By his Providence he tryeth convenient Season for the Tryal, and sometimes (as he did to *Peter*) gives them warning of before the Tryal come: *This night*, says he, *before the Cock crow, thou shalt deny me thrice*. And by his providence he sets bounds to the Tryal that it shall come such and such a length, and no further: as in the Text, he lets the Disciples rest on till the fourth Watch of the night. 4. He notices the Tryals of his People, as he makes Intercession to his Father for them. Here he is in Prayer when they are toyling and rowing in the night time at Sea. 5. He so notices the Tryals of his People, as thereby he carries on his own Purposes and noble Designs, and makes all the Tryals subservient thereto.

If it be asked, Why doth he so notice the Tryals of his People? I Answer, first, because he is highly concerned in them, they stand in a near Relation to him, they are all the fruit of the

ail of his Soul, he is engaged to the Father for them, & they & all that shall befall them, is committed to him, who is to be answerable for them all, from the least to the greatest. 2. Because there are few or none but he that takes notice of their Tryals, or they can do little for themselves, and others despise them.

For the Second, his noticing his People in their Tryals, says, they are not under them by chance or fortune, but by his appointment, and with deliberation. 2. That they are not alone in their Tryals, although sometimes they perceive him not, yet even then his eye is on them, and his heart is with them, and they are with him. *Sal. 73. 22, 23. I was as a beast before thee, yet nevertheless I am continually with thee.* 3. It says, his Peoples Tryals cannot run a full Carrier, as overways they might; but he sets bounds to them, and he will allow strength wherewith to debate with them all.

Thirdly, What are the Tryals of his People wherein he doth most concern himself? I Answer, he concerns himself in all the Trials of his people, but especially these that Duty leads them to: As here when he commanded his Disciples to go to Sea. 2. He most notices and concerns himself in Tryals that are above their reach, as to an end and out-gate: as this in the Text was. 3. He notices and concerns himself in these Tryals, under which his people exercise themselves, and pour as they can, tho all their labour signifies little. 4. He notices and concerns himself in their Tryals which are hard, and far above what they formerly have not met with, such as this in the Text also was.

For Application, Let the Lords People comfort them.

themselves from this, that their Lord and Master notices all their Tryals, in all the forementioned respects, and thinks himself much concerned so to do. And seeing it is so, wicked men, persecutors, will not get all the intents of their hearts accomplished upon his People, but they shall be supported under their Tryals, and find relief from them. And particularly we may learn from this, that the Tryals of the Lords People in *Britain* and *Ireland* are noticed by him, and that he is much concerned in them: For he disengage them in the Work and Business for which they suffer. 2. The Tryals they are under now are above remedy as to men, and above the Tryals they have been under before, and his people toyling, as they can, under them. 3. Their Tryals are accompanied with many notorious Indignities done to the King of Heaven. 4. His Name is singularly engaged in the thing: All Nations are looking which way our matters will tend, having heard that we are a people Covenanted with God. He hath a considerable Stock in the Vessel now is at Sea tossed with Wind and Wave, and a godly Remnant. And if his people would rather to drown and perish together, than sin in Compliance, it would speak much good of business. 6. Christs Advocation is on foot for people who are engaged for him. He was at Peter when his Disciples were at Sea: And he prayed for Peter, that his Faith might not fall.

Now his Advocation is in order to these things: 1. That his peoples Faith fall not, as hath been said. 2. That their sin, which brought on their Tryal, and all the circumstances of their misadventures under the Trial, may be forgiven. 3. That they may not take any unlawful way for a deliverance.

That the Trial may be sanctified, so that it may produce its proper Fruit in them that are under it. 5. That their want of a right Spirit may not increase their Trial, or stop the Delivery, or Issue: And that the Delivery may be hastened, As it is in zech. 1. 8, 9, 10, 11, 12. *Christ is seen among the myrtle-trees in the bottome; and he interposes for the Church in her Trial. O Lord of hosts, how long wilt thou not have mercy on Jerusalem, and on the cities of Judah, against which thou hast had indignation these threescore and ten years. O for the faith of this, that our Advocat interposes in all our Trials: and that all of you woull study to be of the Mind, and comply and strike in with Christ in all the Points of his Advocation that we have hinted at, to keep up the cause of his concernment; ever choosing affliction rather than Sin: and study to have the right use of the Trial, and be earnest for that as for the Out-gate, remember-alwayes for your Comfort and the establishment of your hearts, that Christ is pleading and advocating your Cause before the Throne of God, in all the forenamed Respects, and know, that God hears him always, and that he will not lie unto David, but will keep Covenant with him, even tho his Children transgresse it. And that's good ground of Consolation.*

From their Toiling and Rowing Observe, That the people of God under Trials ought to be in the use of means that he hath left them, altho the use thereof signifie little for their Delivery. So the Disciples here did work against Wind and weather, altho to little purpose: the four or five loaves, tho it seemed in vain to set them before many to feed them, yet Christ made use of them, For Enlargement of this, consider first, That

That in the worst of times, God hath left some means for people to use. 2. That the Lord these small means, sometimes works great things and therefore people should not be hopeless in use of them. 3. That the Lord one way or other blesteth the use of means, how small and despicable soever they be. 4. That when his people have no other ordinary mean, proper for producing such and such Effects, left unused; and they do not succeed, he wills them to continue in prayer. *Stand still, and wait for the salvation of God:* when Israci was at the Red Sea, and the Egyptians pursuing them, *Moses* prays and bids the people *Stand still and wait for the Lords appearing.* That it is ordinary for the Lord to reduce his People in their straits to very small means, and yet commands to use them, thereby to try the Loyalty and Obedience of his people, and to teach them not to Idolize the best means.

Use. First, Let it teach the Lords People in their straits, to look what means God hath appointed and to be diligent in the use of them. 2. Do not despond, nor be discouraged when the means appear very despicable, seeing the Lord uses to bless the use of very small means. 3. When no other proper mean is left, be in the use of prayer: that is still your duty, and will be the ground of your Peace; and let God do what seems good in his sight.

The next thing in the Words is, the Deliverance the Disciples got, with the Circumstances thereof. When they are like to be drowned within three Miles to Land about the fourth watch of the night which is near the Morning, Love lantheth out. Christ comes without intreaty, to help by his Omnipotency walking upon the water, when

makes like a beaten road under his Feet. But when he comes they mistake him, and are afraid : that their Trial the nearer to delivery it comes, grows to a greater height. And he speaks to them, and inhibits their fear, and allays it by telling them, It is he ; and this is a new step of their Trial they get a new discovery of him. As also we have Peters seeking a singular Evidence of his being the Lord, by desiring him, to bid him come upon him on the Water.

Observe here, That sometimes when we think our Trials are at a great enough height, Christ will raise them up a great deal higher. The Disciples judged that their Trial was at a great height by Wind and Storm, and at the fourth watch of the night, and yet it pleased him to lengthen it and heighten it. For clearing of this Doctrine.

Consider first, That the people of God soon think their Trials at a great height. 1. Because they measure the present Trials by former, not remembering the Lord intends to have them further tried, so that the latter Trial shall be sharper and darker to the out-gate than the former was. 2. Because they compare and measure their Trials with the Trials of others, who have not met with the best, but the lowest of Trials. 3. Because they measure their Trials with their present strength, not remembering that he Increaseth strength, and gives out provision as the Trial increases. 4. Because they often compare their Trial with the means left them for an out-gate: not remembering that the Lord sometimes layes aside all means that they have their eye on, and sheweth new means for their delivery. 5. Because they often measure their Trial by their own fore-sight and resolution for it, where the Trial some

sometimes swells to a greater height than apprehend it would go, and the Trial soon ing to the height they pitched on, they th will go no further: thus we err, not knowing Counsel of God.

Secondly consider the Lord hath different in the Trial of his people, and different those which they know not, yet so as he is master of Trials, when they are above their reach; for intends to magnifie his Power in their weakness and to give them singular proofs of his love Good will towards them, which they were not expecting, and to drive them to some things art not soon let on foot by them:

Thirdly, Consider that as these things move to wind up the Trials of his people to such a height yet it is their duty to guard against mistaking him on his way. And for this end, do not think that it is for want of Love to the Partle tried or that he forgets them, as they are apt to fear for when they were toying and rowing, he left them, and was at prayer for them. Neither think it unprofitableness in the Partle tryed, that heighten the Trial; for here the Disciples were at their work and yet thus exercised. And lastly, do not think that lesser Trials would be sufficient to humble us and lay us low, if we were left to ourselves.

Use first, Learn to judge of your Trials aright for it may prevent unsuitable complaints, despondency of Spirit. 2. When you think Trials are at the greatest height that you can yet leave room to him to wind them up higher and mistake him not when he doth so.

Observe 2. That albeit the delivery of the Lords people may be delayed, yet it sets forth

will come in due time. For Amplification, shall shew first, that Christ comes in due time the delivery of his people. 2. What way he comes, so as it may be said he comes in due time. At the first, he comes in due time, when he comes seasonably to prevent the ruine of his people. Psal. 94. 18, *when I said, my foot slippereth, mercy, O Lord, held me up.* 2. When he keeps with their fit condition to receive a delivery: that is, when they are desperate of any other help, and beginning to look to God alone; then he comes, as in the 142. Psal. 4. v 4. *I looked on my hand, and there was no man to know me; all have failed me; then I cryed to the Lord, thou art my God and my portion.* 3. When he comes and prevents any sinful course we were ready to split in our Trial. Psal. 125. *The rod of the wicked shall not rest on the lot of the righteous, lest they put their hand to iniquity.* 4. When the delivery is nearest, to the party tryed, it is then most seasonable: How cheerful were the Disciples, and affectionately did they receive him, when he came into the Ship.

At the 2. Consider, some things appeared in the delivery, which tells he came seasonably. 1. He comes when they are toyling in the use of means, which they signify little. 2. He comes without any intreaty on their part: for all this time we were ignorant of their Prayers, their deliverance comes the fruit of his Intercession; for he had been praying for them, and now is sent down to deliver them, a poor party that could do little for themselves, but were all dead-men in their own eyes. 3. The delivery comes paving out a way for itself through difficulties, which nothing but Omnipotency set on work by free-love, could have done.

done. Now when, they cannot come to him, he makes the Travel to come to them, on the waters that do comper with them, and threaten overflow on all hands. No difficulty can stand for his Omnipotency and Almighty power, his peoples Case requires it to be put forth, he has ingaged them in a hazard. 4. The deliverance comes with new proofs and discoveries of Christs love to them in their Trials, and of his veraignty over that which was the ground of fear: He tramples on the Sea and frees them from storms.

use 1. Let his people take courage and set their face to the storm, for the deliverance will come, and in a good opportunity and season in all the foresaid respects. 2. Let his people make use of any little mean he has left them, and if they have no other, wrestle with him by prayer for a little while. 3. Look for more from his compassion, Pity, and Intercession, than from your duty or from your devotion. 4. Although difficulties be unsupportable by us, yet wait for the singular casts of his Power, as the case requires. 5. Wait for discoveries of him in all your toil and suffering; and this shall not be the discovery of him, that he shall appear triumphant on those who keep us captive, by his omnipotent Arm and power; And when he thus appears, lift up your head for your redemption draws nigh. And whether I be dead or living, I charge all Godly to set faith in him as settling his foot on our Sea, when he shall begin to out-wit his enemies, and divide them amongst themselves, to break their purposes amongst their hands, to intricat them with their own work; and when he begins to confound their purposes, and to

Judgment here and there upon them ; Then
 Look upon him as setting his foot on our
 and expect deliverance to his Church and
 c.

Matth. 14. 26.

*And when the Disciples saw him
 walking on the Sea, they were troubled,
 saying, it is a Spirit ; and they cryed
 for fear.*

THEY were speaking of the delivery the Dis-
 ciples got from a sad Trial, and shewed
 the deliverance did not appear till the fourth
 of the night : for sometimes the Lord is
 led to wind up the Trials of his People high-
 er than ever they thought they could be born up-
 to. But altho he delay a long time, yet
 he sets forward, and comes to them; for the
 cry of his people comes still in due time.
 Christ sets forward for their delivery, they
 mend him to be some Spirit or Devill.

True, That many times when the Lord sets
 forward for the delivery of his people, they do
 wrongly mistake him. This is eminently clear
 Text ; and in the Case of Israel, when Mo-
 ses brought them out of Egypt.

here we shall shew first, in what Cases the
 People are ready to mistake him, when he
 is going to deliver them. 2. What makes them
 mistake him, and why they do so.

the first, they readily mistake him, when
 they are under great afflictions of Spirit, and sore
 broken

broken with Trials, in which they are judges of what the Lord doeth or sayeth is good : for then they are under a frame of mind wherein they are ready to look on all he doeth as pure wrath. This was *Israels* case in *Egypt* : they were so broken with afflictions, that they would not give ear to what *Moses* said to them, for in the gulph of Spirit, they had so wrestled with him for a long time. And when a Soul hath long and sore beaten with Evidences of angels compassed with the terrors of Hell, he is ready to be perswaded, that God intends him evil in any thing.

2 They are ready to mistake God, when they are under deep apprehensions of their guilt ; then they measure every thing by their own serving : And as *Peter* said, *depart from me, for I am a sinful man* ; so do they say, that's a good word, but it doth not belong to me. 3ly. when they move toward their delivery in some strange beaten path ; as here when *Christ* was on the Sea, that was a strange way. And do *Jonah* doubted of his delivery, when he was swallowed up by the whale.

For the second, What makes the Lords mistake him. Answer. 1. It's natural to all men to mistake the God of Heaven, whose ways are unlike our ways. We savour of earthly things, we take up every thing in a natural way, we be helped of God, we can take up nothing right that he doth. 2. We are inclined to distrust every thing from the prejudices and apprehensions we have of God ; so that we are so strange that we mistake him, as that we cannot bring him up in any thing aright, for asmuch as we have a natural byass we have a miserable way of

God to be like the Creature, and make his
 like the creatures wayes. The Disciples
 it cannot be a man that walketh on the sea,
 the Spirit or Devil ; he was a wise man that
 is this the manner of man, O Lord ? and the
 might have answered, Indeed it's not the
 of man, *David*, there's not a man in the
 would have taken you from following the
 , and have made you a King, as I did. If
 prejudices and misapprehensions of God
 subdued in his people, they might have much
 ness ; but there's always something says
 , no man would deal so with one, which
 e, yet notwithstanding it's Gods way to do
 ou would always remember that his way is
 above mans duty, as the Heaven is above the

We are ready to lay down a way to God
 in to come for our delivery, and if he come
 that way, we mistake him. This was the
 ground of the disciples mistake about
 's Resurrection, they thought he should have
 and so gloriously that all the world should
 tly have fallen down before him : and now
 ey, he hath been three days dead, and we
 not seen him, but certain Women have been
 Sepulchre, and have seen a vision. They
 ht to have seen him in another way, and
 ore mistake him ; the people of God look
 times to see him in a temporal mercy, they
 t that he should loose their outward Bonds,
 ook for such a mean, and he comes to them
 other as good. For Application. 1. It teach-
 to leave a latitude to God, to deliver his
 e, from both their Spiritual and Temporal
 ge, and confine him not to this or that
 mean

mean: for ordinarily he comes not that people would have him come, which hath often made out in their experience, and hath made some afraid to speak of the way he would have him come, lest he should come in another. 2. Put a favourable countenance on every thing he doth, and that will excuse your mistakes of him, and of his way of coming to your delivery, *charity thinks no evil*, God is a chearful giver, and not a churle: he loves a man that expects good of him, and his way is more fore when your tryals are at a great height, the Lord seems to be in a strange way, making you meet with strange casts of providence, speaking of matters, untill you see what the result will be: for the dispensation may look ragged at the first, which at the long run will produce mercies to his Church.

Secondly, Observe, that sometimes when God is setting forward the deliverance of his people, he useth then to scruce up their tryals more higher than they were before. The disciples were first afraid of the Sea, but not of an evil spirit, to that length, that they went out, and yet Christ was coming for a deliverance. *Israels* Tryals never grew great till *Moses* was to deliver them.

The Reasons of this doctrine are these, 1. The Lord doth this that he may decry all in his peoples Account, albeit called for them, and that their eyes may be only on the Lord. *Israel* was broken twice before *Benjamin*, because they idolized their number and cause. 2. he may prepare his People for the deliverance, tho such be his Compassion, that he waiketh for his peoples frame, God will bring some

g with the delivery that will fit them more for
 than seven years trouble, a little tryal in the
 delivery it self will do much good, It hastens the
 delivery; it may be there will be something in
 Delivery that will break your heart, and hum-
 you more than all the trouble you have met
 with in Body, Mind, and Estate before. 3. He
 doeth to make way for the Adversaries cru-
 elty, and so quickly fill up their cup, and then
 turns up their heels in the midst of their pride.
 As Davids Delivery did halt in *Egypt*, to heighten the
 cruelty of the enemy, and to ripen them for
 judgment. 4. He doth this, to make the Delivery
 to his people more sweet when it comes, sweeter
 than if it had not met with stops, and been screw-
 ed up to the height; this piece of Tryal the Dis-
 ciples met with, made Christ a great deal more wel-
 come than he would have been, if they had not
 apprehended him to be a Ghost. 5. He doth this,
 that he may keep his people in an equal ballance
 to their delivery, that so they may carry soberly
 under the Receipt of Mercies: For his people are
 oft-headed, therefore he will let some worthy
 instruments fall when he is about to Deliver his
 people, that the loss of them may counterballance
 the Delivery. 6. He doth so perfect the Business,
 and debates with some persons that are much con-
 cerned in the difficulty that befalls his people, in
 the particular he intended to pursue in that case;
 In that Delivery David met with from his Son
Absalom (altho this comparison holds not in all
 cases) His men kill *Absalom*, which in Davids ac-
 count did countervalue the Delivery it self: But
 God was correcting the one, and avenging himself
 on the other.

Use. 1. If it please God to let you see your De-
 B
 livery

livery dawning upon the mountains, then thinke
 so your difficulties are not all over. I will not
 what way God may take to deliver us, but I am
 apprehensive whenever Deliverance shall come, it
 shall be multitudes of difficulties interwoven
 it, so that it shall be hard to determine, whether
 it be a delivery or not, It will look so like
 contrair; and this I have thought many a time
 what if there should appear a party for God
 his work in the Fields, and be broken all in pieces
 and yet that same broken party contribute for
 Delivery of his Church: many such things
 with him. But when your Delivery begins
 dawn, do not think your difficulties over, ye
 meet with something in the Delivery that may be
 worse than all the trouble ye have yet seen, so
 ye shall wish rather to be as ye were before, or
 to abide it. 2. I would not have the Lords people
 think, that their Delivery will wait on their fasts
 of spirit for it: There may be something in
 Delivery will give you a frame. I think there
 be something that shall humble his people in
 rain and Ireland, more than any thing they
 yet met with; God may do that in a Night, or
 Day, that will put you more to your Prayers, than
 all you have formerly met with. 3. I would not
 you think the Delivery will not come till all
 means be laid by, no, ye may be mistaken in
 and for the instruments ye are afraid ye shall
 fear not that, for in the Delivery God shall
 you quit of them, which shall accresse to your
 If then there be any of you who have the Fellowship
 an out-gate, lay your account, and prepare to meet
 with greater difficulties, than ye have met with
 formerly, and that even in the dawning of
 Delivery. The Disciples were afraid when

Christ, judging him to be an evil Spirit; yet he
 and took a proof of *Peters Faith*, and gave one
 his own sufficiency to help.

Observe Thirdly, That the people of God are
 very subject to slavish fear, when they meet with
 new difficulties: For they take sooner with their
 than any other people, and the Conscience of
 awakens fear. I shall speak *first* of this Fear,
 hence it arises. 2ly. Why they are so subject to
 3ly. Of the prejudice they have by it. and
 Of the cure of it.

For the *First*, This *slavish fear* the people of God
 troubled with, arises from their misbelief of
 that God hath said concerning them, or els they
 get it. 2. It flows from their putting and fix-
 the worst Construction on his Providence. And
 it flows from despondency of spirit and heartlef-
 ss, which weakens their hands in the use of law-
 means for bearing their Tryals; and being active
 an out-gate, they grow indifferent as to these,
 thinking the use of means will do them no good:
 their faith and hope goes to ruine, and there
 flows on this some inclination to use unlawful
 means for an out gate, and tho they follow it not,
 the heart is kindly laid out for such a tempta-
 on, and ordinarily complaints are the fruits of sla-
 sh fear. So it stands in an atheistical putting the
 creature in the channel of independency from
 God, as if the creature could come and go of its
 own accord, without commission from him, *Isa. 51.*
It is God that comforteth: They had forgot the
 overalgnity of God, and thought that men might
 do with them what they pleased without God. And
 then it's so with you, an hundred to one, if ye
 often not to be out from under the Tryal by some
 lawful way.

For the *Reasons* of this, why the people of are so subject to this fear : The *First*, is a great ignorance of God's Interest in his people; this is a main cause of all slavish Fear. *Isa. 51. 12.* *Thou hast feared every day, and hast forgotten me: thou wouldst not be afraid of a man that shall die.* take up our selves as standing alone, and then fear when no fear is; not considering that God is with the congregation of the righteous : It's true the Enemies fear, because of God's being among his people; but some take it for his peoples fear though God was among them. 2. There is an unbelief of what God hath said for the encouragement of his people. 3. Growing Atheism, our apprehending God to be like the creature, and the creature to be like God, as if God could not work without the creature, & as if the creature could what it would without God; we put God above the creature in some things, and the creature above God in other things. A 4th Reason is, because the people of the Lord yield too soon to fear, and think, that in no case they yield to it without reason. But ye would oppose and shut out slavish fear as it falls on you, for the hearkning to it makes it prevail and weakens you, which is the next thing.

The prejudice that slavish fear brings with it. *First*, It weakens the hands of the Lords people in all duties; when they begin to fear out of measure, they grow indifferent whether they do or not; for no man will continue at his duty, when his faith fails; and as slavish fear prevails, his faith fails: or if he go about duty, it is but by rote, as the *Papists* do, when they say their *Pater Noster*, and tell over their Beeds. A second prejudice is, discouragement: nothing can comfort his people.

of this fear prevails. A *Third* is, their dis-
 tressing their countenance to the shame of Re-
 op, when ever it gets the upper-hand, it makes
 12 look as if they served a *hard Master*, who
 made them to labour hard, and allows no charges.
 13 *4th* is, It disobliges God to work for their
 create and delivery, as it is said, *he could not do*
mighty works among such people, because of their
fear. And 5. It puts them in an uncapricity for
 standing their own mercy; we read of *Israel*
in Egypt, that they could not listen to understand
 14 *Moses* said to them; nay, duty is then a bur-
 den to them, and it's easier for them to bear the
 yoke of barrow, than to go about duties that may
 15 be to their out-gate. 6ly. Whatever God may do
 of his overalnty and Mercy, the man under slavish
 fear hath not a promise in all the *Bible* to look to,
 16 *God* will help him in such a case: *Jam. 1: 7.*
cannot that man think to obtain any thing of the
father, because he asks not in faith.
 17 *2d*, or the 4th thing, which is the cure of this evil,
 18 is, *Christ's* coming to the *Disciples* cures their
 19 *fear*: It's *Christ's* approaching in favour to the
 20 man that's under slavish fear, which will cure him;
 21 *Christ* is none of the people of *God*, but bring *Christ*
 22 *with* them together, he will heal all their fears,
 23 silence all their disputes. *It is I, be not afraid;*
 24 *he says* all. 2. But as he speaks friendly, so he
 25 speaks his Authority, rebuking their slavish fear, al-
 26 though they had ground to be quiet, yet they cannot
 27 say, *It is I, be not afraid:* and yet this does it
 28 for all of them, there are some who will have a
 29 special confirmation of it, and *Peter* stopt our be-
 30 liever the rest, *If it be thou, bid me come to thee*
across the water, or else I will not believe; but he
 31 did not brag much of it ere all be done, It may
 32 be

be your doubts grow greater before the
your dayes, but pray Christ to command the
vil of slavish fear to fift. However it's Chri
ming that must compleatly allay all your fears
no other thing will do it.

Use, Let all Gods people know, such an
slavish fear will attend them, as their diffi
are renewed ; and if ye be guarded against
knowing the prejudice of it, encourage your
against it, when your fears grow in the dar
cloudy day; and to prevent it, consider the
rest God hath in his people, how they are se
Seal on his heart, and engraven on the pal
his hands; and the Lord hath said, who to
them, toucheth the apple of his eye ; do w
lieve this ? they that trouble the people of
they do as ill as if they took God on the Face.
lieve also, whatever God does, or suffers me
do, *all will work together for the good of his p*
this is common in every bodiles mouth, bu
the least believed Truth in all the Bible. An
ye question not the Truth of the Promise, ye
at the Application ; put your selves to it then
In this instance, if ye can believe and acquie
it in your hearts, that all the distresses and
Gions the people of God in *Brittain* and
are under, shall work together for their good.
If it be so, as no doubt it shall, why are not ye
forced of it ?

3. Believe this also, that there is nothing
the people of God but by his Providence,
there be many things they meet with, not app
by him, yet they meet with nothing but w
has a hand in, either by an *active or permissive*
vidence ; Let that be another ground of qu
especially he will bring about Glory to him

to you. That the Ministers in *Brittain* and
 are put from their Churches and Houses,
 banished out of the Countrey, or confined to
 remote places, is by his Providence, and
 work together for their good, and yours also;
 once it is so, ought ye not to be silent.

Know and believe there is nothing but God
 in evill Conscience ye need to fear: As a man
 said to a Bishop, when he threatened to
 prison him, I know no such prison as an evil Con-
 science; and if ye resolve to fear nothing but the great
 of Heaven, and an evil Conscience, ye need not
 fear man. nor any other thing; for the fear of these
 eat out and quiet all other fears.

J F R F S.
